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THE BOOK OF GOOD FRIENDSHIP

WITH ILLUSTRATIONS IN COLOUR BY
H.C. PRESTON MACGOUN, R.S.W.

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BUD

T. N FOULIS
LONDON & EDINBURGH
1912

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FROM PAINTINGS BY
H. C. PRESTON MACGOUN, R S W.

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BOOK OF GOOD FRIENDSHIP

FRIENDSHIP

FRIENDSHIP IS A STRONG AND HABITUAL inclination in two persons to promote the good and happiness of one another. Though the pleasures and advantages of friendship have been largely celebrated by the best moral writers, and are considered by all as great ingredients of human happiness, we very rarely meet with the practice of this virtue in the world. Every man is ready to give in a long catalogue of those virtues and good qualities he expects to find in the person of a friend, but very few of us are careful to cultivate them in ourselves.

Let a value

Love and esteem are the first principles of friendship, which always is imperfect where either of these two is wanting. As, on the one hand, we are ashamed of loving a man whom we cannot esteem, so on the other, though we are truly sensible of a man's abilities, we can never raise ourselves to the warmth of friendship without an affectionate good-will towards his person.

Friendship immediately banishes envy under all its disguises. A man who can once doubt whether he should rejoice in his friend's

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being happier than himself may depend upon it that he is an utter stranger to this virtue.

There is something in friendship so very great and noble that in those ^{very} fictitious stories which are invented to the honour of any particular person the authors have thought it as necessary to make their hero a friend as a lover. Achilles has his Patroclus and Aeneas his Achates. In the first of these instances we may observe for the ^{European} reputation of the subject I am treating of, that Greece was almost ruined by the hero's love, but was preserved by his friendship.

A friendship which makes the least noise is *very often most useful*, for which reason I should prefer a ^{Latin phrase} prudent friend to a zealous one.

A likeness of inclinations in every particular is so far from being ^{necessary} requisite to form a benevolence in two minds towards each other, as it is generally imagined that I believe we shall find some of the firmest friendships to have been contracted between persons of different humours, the mind being often pleased with those perfections which are new to it, and which it does not find among its accomplishments. Besides a man in some measure supplies his own

FRIENDSHIP

defects, and fancies himself at second hand possessed of those good qualities and endowments which are in the possession of him who in the eye of the world is looked on as the other self

The most difficult province in friendship is the letting a man see his faults and errors, which should, if possible, be so ^{conveyed} contrived that he may ^{perceive} perceive our advice is given him not so much to please ourselves as for his own advantage. The ^{reproaches} reproaches, therefore, of a friend should always be strictly just, and not too frequent

The violent desire of pleasing in the person reprov'd may otherwise change into a despair of doing it, while he finds himself censured for faults he is not conscious of. A mind that is softened and humanized by friendship cannot bear frequent reproaches, either it must sink under the oppression, or abate considerably of the value and esteem it had for him who bestows them.

The proper business of friendship is to inspire life and courage, and a soul thus supported out-does itself, whereas, if it be unexpectedly deprived of those ^{aid} succours, it droops and languishes. We are in some measure more in
5 with

BOOK OF GOOD FRIENDSHIP

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FRIENDSHIP

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excusable if we violate our duties to a friend than to a relation, since the former arises from a voluntary choice, the latter from a necessity to which we could not give our own consent.

As it has been said on one side that a man cannot break with a faulty friend, that he may not expose the weakness of his choice it will doubtless hold much stronger with respect to a worthy one, that he may never be upbraided for having lost so valuable a treasure which was once in his possession.

EUSTACE BUDGELL.

“Sweet language will multiply friends, and a fair speaking tongue will increase kind greetings. Be in peace with many, nevertheless have but one counsellor of a thousand.

“If thou wouldst get a friend, prove him first, and be not hasty to credit him for some man is a friend for his own occasion, and will not abide in the day of thy trouble. And there is a friend who, being turned to enmity and strife, will discover thy reproach.

“A faithful friend is strong defence, and he that found such a one hath found a treasure. Nothing doth countervail a faithful friend, and

ON FRIENDSHIP

his excellency is invaluable A faithful friend is
the medicine of life •

"Forsake not an old friend, for the new is not
comparable to him, a new friend is as new wine,
when it is old thou shalt drink it with pleasure

"Whoso discovereth secrets loseth his cre-
dit, and shall never find a friend to his mind
Love thy friend and be faithful unto him, but
if thou bewrayeth his secret follow no more after
him for as a man hath destroyed his enemy,
so hast thou lost the love of thy friend, as one
letteth a bird go out of his hand, so hast thou
let thy friend go, and shall not get him again
follow after him no more, for he is too far off,
he is as a ^{deer} ~~roe~~ escaped out of the ^{net} ~~snare~~ As for
a wound it may be bound up, and after reviling
there may be reconciliation, but he that bewray-
eth secrets is without hope "

From "The Wisdom of the Son of Sirach"

ON FRIENDSHIP

WHAT virtue can we name, or grace,
But men unqualified and base

Will boast it their possession?

Profusion apes the noble part

Luc 14

BOOK OF GOOD FRIENDSHIP

Of liberality of heart,
And dulness of discretion

But as the gem of richest cost
Is ever counterfeited most,
So, always, imitation
Employs the utmost skill she can
To counterfeit the faithful man,
The friend of long duration

Some will pronounce me too severe,
But long experience speaks me clear,
Therefore, that censure scorning,
I will proceed to mark the shelves
On which so many dash themselves
And give the simple warning

Youth, unadmonished by a guide,
Will trust to any fair outside,—
An error soon corrected,
For who but learns with riper years,
That man, when smoothest he appears,
Is most to be suspected?

But here again a danger lies,
Lest, thus deluded by our eyes,
And taking trash for treasure,

ON FRIENDSHIP

We should, when undeceived, conclude
Friendship, imaginary good,
A mere Utopian pleasure

An acquisition rather rare,
Is yet no subject of despair,
Nor should it seem distressful,
If either on forbidden ground,
Or where it was not to be found,
We sought it unsuccessful

No friendship will abide the test
That stands on sordid interest
And mean self love erected,
Nor such as may awhile subsist
'Twixt sensualist and sensualist,
For vicious ends connected

Who hopes a friend, should have a heart
Himself well furnish'd in the part,
And ready on occasion
To show the virtue that he seeks,
For 'tis an union that bespeaks
A just reciprocation

A fretful temper will divide
The closest knot that may be tied
By ceaseless sharp corrosion,

BOOK OF GOOD FRIENDSHIP

A temper passionate and fierce
May suddenly your joys disperse
At one immense explosion

In vain the talkative unite
With hope of permanent delight,
The secret just committed
They drop through men desire to prate,
Forgetting its important weight,
And by themselves outwitted

How bright so'er the prospect seems *
All thoughts of friendship are but dreams
If envy chance to creep in ,
An envious man, if you succeed,
May prove a dangerous foe indeed,
But not a friend worth keeping

As envy pines at good possess'd,
So jealousy looks forth distress'd,
On good that seems approaching,
And if success his steps attend,
Discerns a rival in a friend,
And hates him for encroaching

Hence authors of illustrious name
(Unless belied by common fame),
Are sadly prone to quarrel

ON FRIENDSHIP

To deem the wit a friend displays
So much of loss to their own praise,
And pluck each other's laurel

A man renowned for repartee
Will seldom scruple to make free
With friendship's finest feeling ,
Will thrust a dagger at your breast,
And tell you 'twas a special jest,
By way of balm for healing

Beware of tatlers , keep your ear
Close stopt against the tales they hear—
Fruits of their own invention ,
The separation of chief friends
Is what their kindness most intends ,
Their sport is your dissension

Friendship that wantonly admits
A joco serious play of wits
In brilliant altercation,
Is union such as indicates,
Like hand in hand insurance plates,
Danger of conflagration

Some fickle creatures boast a soul
True as the needle to the pole ,
Yet shifting like the weather,

ON FRIENDSHIP

Only on topics left at large,
How fiercely will they meet and charge
No combatants are stiffer

To prove, alas ! any main intent,
Needs no great cost of argument,
No cutting and contriving;
Seeking a real friend, we seem
To adopt the chymist's golden dream
With still less hope of thriving

Then judge, or ere you choose your man
As circumspectly as you can,
And, having made election,
See that no disrespect of yours,
Such as a friend but ill endures,
Enfeeble his affection ,

It is not timber, lead, and stone,
An architect requires alone,
To finish a great building ,
The palace were but half complete,
Could he by any chance forget
The carving and the gilding

As similarity of mind,
Or something not to be defined,
First rivets our attention ,

BOOK OF GOOD FRIENDSHIP

So manners, decent and polite,
The same we practiced at first sight
Must save it from declension

The man who hails you Tom or Jack
And proves by thumping on your back
His sense of your great merit
Is such a friend that one had need
Be very much his friend indeed,
To pardon, or to bear it

Some friends make this their prudent plan—
“ Say little and hear all you can ’ ,
Safe policy but hateful ,
So barren sands imbibe the shower,
But render neither fruit nor flower,
Unpleasant and ungrateful

They whisper trivial things, and small,
But, to communicate at all

Things serious, deem improper,
Their seculence and froth they show
But keeps the best contents below,
Just like the simmering copper

These samples (for alas! at last
These are but samples, and a taste
Of evils yet unmentioned),

ON FRIENDSHIP

May prove the task, a task indeed,
In which 'tis much if we succeed,
However well intention'd

Pursue the theme, and you shall find
A disciplined and furnish'd mind

To be at least expedient,
And, after summing all the rest,
Religion ruling in the breast
A principal ingredient.

True friendship has, in short, a grace
More than terrestrial in its face,
That proves it Heaven-descended,
Man's love of woman not so pure,
Nor, when sincerest, so secure
To last till life is ended

WILLIAM COWPER

In friendships some are worthy and some
are necessary, some dwell hard by and are
fitted for converse, nature joins some to us
and religion combines us with others, society
and accidents parity of fortune and equal dis-
positions do actuate our friendships, which of
themselves and in their prime disposition are
prepared for all mankind according as any one
can receive them

BOOK OF GOOD FRIENDSHIP

It must therefore follow, that our friendship to mankind may admit variety as does our conversation, and as by nature we are made sociable to all, so we are friendly, but as all cannot actually be of our society so neither can all be admitted to a special actual friendship

✓ A good man is the best friend, and therefore soonest to be chosen, longer to be retained, and indeed never to be parted with, unless he cease to be that for which he was chosen

Friendship is the allay of our sorrows, the ease of our passions, the discharge of our oppressions, the sanctuary to our calamities, the counsellor of our doubts, the clarity of our minds, the emission of our thoughts, the exercise and improvement of what we meditate

There must be in friendship something to distinguish it from a companion, and a country man, from a school fellow or a gossip, from a sweetheart or a fellow traveller friendship may look in at any one of these doors, but it stays not anywhere till it come to be the best thing in the world, and when we consider that one man is not better than another, neither towards God nor towards man, but by doing better and braver things, we shall also see that that

ON FRIENDSHIP

which is most beneficent is also most excellent, and therefore those friendships must needs be most perfect, where the friends can be most useful

Among all the pleasures and profits, the sensual pleasure, and the matter of money, are the ~~lowest~~ and the least, and therefore although they may sometimes be used in friendship, and so not wholly excluded from the consideration of him that is to choose, yet of all things they are the least to be regarded—

When fortune frowns upon a man

A friend does more than money can

Choose for your friend him that is wise and good, and secret and just, ingenuous and honest, and in these things which have a latitude, use your own liberty, but in such things which consist in an indivisible point, make no abatements—that is, you must not choose him to be your friend that is not honest and secret, just and true to a tittle, but if he be wise at all, and useful in any degree, and as good as you can have him, you need not be ashamed to own your friendships, though sometimes you may be ashamed of some imperfections of your friend.

BOOK OF GOOD FRIENDSHIP

I said "Friendship is the greatest bond in the world," and I had reason for it, for it is all the bands that this world hath, and there is no society, and there is no relation that is worthy, but it is made so by the communications of friendship, and by partaking of some of its excellencies. For friendship is ~~transcendent~~, and signifies as much as unity can mean, and every consent, and every pleasure, and every benefit, and every society is the mother or daughter of friendship. Some friendships are made by nature, some by contract, some by interest, and some by souls. And in proportion to these ways of uniting, so the friendships are greater or less, virtuous or natural, profitable or holy, or all these together. Nature makes excellent friendships, of which we observe something in social plants, growing better in each other's neighbourhood than where they stand singly, and in animals it is more notorious, where friendships extend so far as to herd and dwell together, to play, and feed, to defend and fight for one another, and to cry in absence, and to rejoice in one another's presence. But those friendships have other names less noble they are "sympathy" or they are

BOOK OF GOOD FRIENDSHIP

all that which can be necessary and essential to friendships, and these cannot have all by which friendships can be accidentally improved

Let no man choose for his friend whom it should be possible for him ever after to hate, or though society may justly be interrupted, yet love is an immortal thing, and I will never despise him whom I could once think worthy of my love. A friend that proves not good is rather to be suffered than any enemies be entertained; and there are some outer offices of friendship, and like drudgeries in which the less worthy are to be employed, and it is better that he be allowed to stay than quite shut out of doors.

There are two things which a friend can never pardon, a treacherous blow and the revealing of secret, because those are against the nature of friendship. Secrecy is the chastity of friendship, and the publication of it is a prostitution. Indirect debauchery, but a secret, treacherous wound is a perfect and unpardonable apostasy.

Never accuse thy friend, nor believe him that does, if thou dost, thou hast broken the skin, but he that is angry with every little fault breaks the bones of friendship. But, however, do not

ON FRIENDSHIP

think thou didst contract alliance with an angel, when thou didst take thy friend into thy bosom, he may be weak as well as thou art, and thou mayest need pardon as well as he, and ' That man loves flattery more than friendship who would not only have his friend, but all the contingencies of his friend to humour him "

Give thy friend counsel wisely and charitably, but leave him his liberty whether he will follow thee or no and be not angry if thy counsel be rejected, for, "advice is no empire" and he is not my friend who will be my judge whether I will or no

When you admonish your friend, let it be without bitterness, when you chide him, let it be without reproach, when you praise him, let it be with worthy purposes, and for just causes, and in friendly measures, too much of that is flattery, too little is envy

When all things are equal, prefer an old friend before a new An old friend is like old wine, which, when a man hath drunk, he doth not desire new, because he saith the old is better But every old friend was new once, and if he be worthy, keep the new one till he become old

JEREMY TAYLOR

BOOK OF GOOD FRIENDSHIP

FRIENDSHIP AN ODE

FRIENDSHIP, peculiar boon of Heaven,
The noble mind's delight and pride—
To men and angels only given
To all the lower world denied
While love, unknown among the blest,
Parent of thousand wild desires,
The savage and the human breast
Torments alike with raging fires,
With bright, but yet destructive gleam,
Alike o'er all his lightnings fly,
Thy lambent glories only beam
Around the favourites of the sky
Thy gentle flows of guiltless joys,
On fools and villains ne'er descend,
In vain for thee the tyrant sighs,
And hugs a flatterer for a friend
Directress of the brave and just,
Oh, guide us through life's darksome way
And let the tortures of mistrust
On selfish bosoms only prey
Nor shall thine ardours cease to glow,
When souls to peaceful climes remove

FRIENDSHIP AN ODE

What raised our virtue here below,
Shall aid our happiness above •
• SAMUEL JOHNSON

A rare thing is faith, and friendship is a marvel
among men,
Yet strange faces call they friends, and say they
believe when they doubt,
Those hours are not lost that are spent in ce-
menting affection,
For a friend is above gold, precious as the stores
of a mind
Be sparing of advice by words, but teach thy
lesson by example,
For the vanity of man may be wounded, and
retort unkindly upon thee
There be some that never had a friend, because
they were gross and selfish
Worldliness, and apathy, and pride leave not
many that are worthy
But one who meriteth esteem need never lack
a friend,
I or as thistle down flieth abroad, and casteth
its anchor in the soil,
So philanthropy yearneth for a heart where it
may take root and blossom

BOOK OF GOOD FRIENDSHIP

For alas ! how few be friends, of whom charity
hath hoped well !
How few there be among men who forget them
selves for others !
Each one seeketh his own, and looketh on his
brethren as rivals,
Masking envy with friendship, To serve his se-
cret ends
And the world that corrupteth all good, hath
wronged that sacred name,
For it calleth any man friend who is not known
for an enemy,
And such be the flies of summer, while plenty
sitteth at thy board

MARTIN TUPPER

As frost to the bud, and blight to the blossom,
even such is self interest to friendship
For confidence cannot dwell where selfishness
is porter at the gate
If thou see thy friend to be selfish, thou canst
not be sure of his honesty,
And in seeking thine own weal, thou hast
wronged the reliance of thy friend
Flattery hideth her varnished face when friend
ship sitteth at his board,

FRIENDSHIP . AN ODE

And the door is shut upon suspicion but can
dour is bid glad welcome,
For friendship abhorreth doubt, its life is in
mutual trust,
And perisheth, when artful praise proveth it
is sought for a purpose
A man may be good to thee at times, and ren-
der thee mighty service,
Whom yet thy secret soul could not desire as
a friend,
For the sum of life is in trifles, and though, in
the weightier masses,
A man refuse thee not his purse, nay, his all in
thine utmost need,
Yet if thou canst not feel that his character a-
greeth with thine own,
Thou wilt never call him friend, though thou
render him a heart full of gratitude
A coarse man grindeth harshly the finer feel-
ings of his brother ,
A common mind will soon depart from the dull
companionship of wisdom
A weak soul dareth not to follow in the track
of vigour and decision ,
And the worldly regardeth with scorn the seem-
ing foolishness of faith

BOOK OF GOOD FRIENDSHIP

A mountain is made up of atoms, and friend
ship of little matters

And if the atoms hold not together, the moun-
tain is crumbled into dust

MARTIN TUPPER

Of all the heavenly gifts that mortal men com-
mend,

What trusty treasure in the world can counter-
vail a friend,

Our health is soon decayed, goods, casual, light
and vain,

Broke have we seen the force of power, and
honour suffer stain

When fickle fortune fails, this knot endureth
still,

Thy kin out of their kind way swerve when
friends owe thee goodwill

What sweeter solace shall befall, than one to
find,

Upon whose breast thou mayst repose the sec-
rets of thy mind?

He waileth at thy woe, his tears with thine he
shed,

With thee doth he all joys enjoy, so brief a life
is led

THE FRIENDSHIP - FLOWER

Behold thy friend and of thyself the pattern see,
One soul a wonder shall it seem, in bodies twain
to be

In absence, present, rich in want, in sickness
sound

Yea, after death, alive mayst thou by thy sure
friend be found

GRIMOLD

THE FRIENDSHIP FLOWER

"When first the Friendship flower is planted
Within the garden of your soul,
Little of care or thought are wanted
To guard its beauty fresh and whole,
But when the one impassioned age
Has full revealed the magic bloom,
A wise and holy tutelage
Alone can shun the open tomb

"It is not absence you should dread,—
For absence is the very air
In which, if sound at root, the head
Shall wave most wonderful and fair,
With sympathies of joy and sorrow
Fed, as with morn and even dews,

BOOK OF GOOD FRIENDSHIP

Ideal colouring it may borrow
Richer than ever earthly hues

"But oft the plant whose leaves unsere
Refresh the desert, hardly brooks
The common peopled atmosphere
Of daily thoughts and words and looks,
It trembles at the brushing wings
Of many a careless fashion fly,
And strange suspicions aim their strings
To taint it as they wanton by

"Rare is the heart to bear a flower,
That must not wholly fall and fade,
Whose alien feelings, hour by hour,
Spring up, beset, and overshadow,
Better a child of care and toil,
To glorify some needy spot,
Than in a glad redundant soil
To pine neglected and forgot

"Yet when, at last, by human sight,
Or close of their permitted day,
From the bright world of life and light
Such fine creations lapse away,—
Bury the relics that retain
Sick odours of departed pride,—

PAST FRIENDSHIP

Hoard, as ye will, your memory's gain,
But leave the blossoms where they died

R. MONCKTON MILNES
(Lord Houghton)

PAST FRIENDSHIP

WE that were friends, yet are not now,

• We that must daily meet

With ready words and courteous bow,

Acquaintance of the street,

We must not scorn the holy past,

We must remember still

To honour feelings that outlast

The reason and the will

I might reprove thy broken faith,

I might recall the time

When thou wert chartered mine till death,

Through every fate and clime,

When every letter was a vow,

And fancy was not free

To dream of ended love, and thou

Wouldst say the same of me

No, no, 'tis not for us to trim

The balance of our wrongs,

BOOK OF GOOD FRIENDSHIP

Enough to leave remorse to him

o To whom remorse belongs!

Let our dead friendship be to us

A desecrated name,

Unutterable, mysterious,

A sorrow and a shame

A sorrow that two souls which grew

Encased in mutual bliss,

Should wander, callous strangers, through

So cold a world as this!

A shame that we, whose hearts had earned

For life an early heaven,

Should be like angels self returned

To Death, when once forgiven!

Let us remain as living signs,

Where they that run may read

Pain and disgrace in many lines

As of a loss indeed,

That of our fellows any who

The prize of love have won

May tremble of the thought to do

The thing that we have done!

R MONCKTON MILNES

(Lord Houghton)

NORTH AND THE SHEPHERD

THE FRIENDSHIP OF CHRISTOPHER NORTH AND THE SHEPHERD

NORTH How do you account, my dearest shepherd, for the steadiness and perseverance of my affection for thee seeing I am naturally and artificially the most wayward, fickle and capricious of all God's creatures? Not a friend but yourself, James, with whom I have not frequently and bitterly quarrelled, often to the utter extinction of mutual regard—but towards my incomprehensible Brownie my heart ever yearns——

SHEPHERD Haud your lee in'tongue, yet yke, you've quarrelled wi' me mony thousan' times, and I've borne at your hands mair ill usage than I wad ha'e t'en frae ony ither mortal man in his Majesty's dominions Yet, I weel believe, that only the shears o' Fate will ever cut the cords o' our friendship I fancy it's just the same wi' you as wi' me, we maun like ane anither whether we wull or no—and that's the sort o' freendship for me—for it flounishes, like a mountain flower, in a' weathers—braid and bright in the sunshine, and just faulded up a wee in the sleet, sae that it micht maist be

BOOK OF GOOD FRIENDSHIP

thocht dead, but fu' o' life in its cosy bield ahint
the mossy stane, and peering out again in a'
its beauty, at the sang o' the rising laverock

NORTH This world s'friendships, James——

SHEPHERD Are as cheap as crockery, and
as easily broken by a fa' They seldom can bide
a clash, without fleein' intil flinders O, sir! but
maist men's hearts, and women's too, are like
toom nits—nae kernel, and a splutter o' fushion
less dust I sometimes canna help thinkin' that
there's nae future state

Noctes Ambrosianæ,

PROFESSOR WILSON

In utter prostration, and sacred privacy of
soul, I almost think now, and have often felt
heretofore, that man may make a confessional
of the breast of his brother man Once I had
such a friend—and to me he was a priest He
has been so long dead that it seems to me now
that I have almost forgotten him—and that I
remember only he once lived, and that I once
loved him with all my affections One such
friend alone can ever, from the very nature of
things, belong to anyone human being howev-
er endowed by nature and beloved of heaven

ONE SPECIAL FRIEND ONLY

He is felt to stand between us and our upbraiding conscience. In his life lies the strength—the power—the virtue of ours—in his death the better half of our whole being seems to expire. Such communion of spirit, perhaps, can only be in existences rising towards their meridian, as the hills of life cast longer shadows in the westerling hours, we grow—I should not say more suspicious, for that may be too strong a word—but more silent, more self-wrapt, more circumspect—less sympathetic even with kindred and congenial natures, who will sometimes, in our almost sullen moods or theirs, seem as if they were kindred and congenial no more—less devoted to Spirituals, that is, to Ideas, so tender, true, beautiful, and sublime, that they seem to be inhabitants of heaven though born of earth, and to float between the two regions angelical and divine—yet felt to be mortal still—the Ideas of passions and desires, and affections, and “impulses that come to us in solitude,” to whom we breathe out our souls in silence, or in almost silent speech

PROFESSOR WILSON

Friendship! the dearest blessing life can bring,
The noblest treasure mortals can enjoy,

BOOK OF GOOD FRIENDSHIP

thocht dead, but fu' o' life in its cosy bield ahint
the mossy stane, and peering out again in a'
its beauty, at the sang o' the rising laverock

NORTH This world's friendships, James——

SHEPHERD Are as cheap as crockery, and
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*Friendship, of happiness th' untroubled spring,
Which time, nor death, nor absence, can de
stroy*

*Goddess inviolate, she rules the soul
With constancy no falsehood can unbind,
Shereigns acknowledged far as pole from pole,
Triumphant as her spotless throne the mind*

*Here is the joy when souls congenial meet,
Tun'd to one equal tone by sense divine¹
When social minds at first acquaintance greet,
An intercourse no language can define*

*Here is the sympathetic pleasure found,
When the full heart with kindness overflows,
The Union hers, by mutual honour bound,
The highest bliss that guardian heav'n be
stows*

*Of sacred Wisdom, she, the blameless child,
Increases every blameless joy below,
Or, joined with Patience fair (her sister mild),
Delights to soften ev'ry guiltless woe¹*

*Vice, aw'd by her, amidst the blaze of pow'r,
Abash'd, the prevalence of virtue owns,
And helpless innocence in trouble's hour,
Enjoys a comfort, not the gift of thrones*

LIFE'S DEAREST BLESSING

When I littery, vain usurper of her name,
As fortune wanes, recalls her idle host, •
Then kindles brightest her unalter'd flame,
As glows the friendly planet through the frost
She smiles at Envy, and corroding Time,
Souls, pur'd by her no power can disunite
Her balmy influence gladdens ev'ry clime,
And savage nations feel her settlers light
When all of art and all of nature dies,
When the dissolving Sun shall veil his head
Friendship, victorious shall adorn the skies
Shall shine, when all their fading pomp
is fled

SAMUEL BOYSE

AN ESSAY ON FRIENDSHIP BY
MARCUS TULLIUS CICERO

LÆLIUS OR AN ESSAY ON
FRIENDSHIP BY CICERO
QUINTUS MUCIUS, THE AUGUR,
used to relate, in a very agreeable manner, a
variety of particulars which he remembered
concerning his father in law, the sage Lælius,
as he constantly styled him. My father intro-
duced me to Mucius as soon as I was invested
with the manly robe, and he so strongly re-
commended him to my observance that I nev-
er neglected any opportunity in my power of
attending him. In consequence of this privi-
lege I had the advantage to hear him occas-
ionally discuss several important topics, and throw
out many judicious maxims, which I carefully
treasured up in my mind, endeavouring to im-
prove myself in wisdom and knowledge by the
benefit of his enlightening observations. After
his death I attached myself in the same manner,
and with the same views, to his relation, Mucius
Scevola, the chief pontiff, and I will venture
to say that, in regard both to the powers of his
mind and the integrity of his heart, Rome never
produced a greater nor more respectable char-
acter. But I shall take some other occasion to
do justice to the merit of this excellent man,
my present business is solely with the Au- gur

LÆLIUS OR AN ESSAY ON
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As I was one day sitting with him and two or three of his intimate acquaintance in his semi-circular apartment where he usually received company, among several other points he fell into discourse upon an event which had lately happened, and was, as you well know, the general subject of conversation, for you cannot but remember (as you were much connected with one of the parties) that when Publius Sulpicius was Tribune, and Quintus Pompeius Consul, the implacable animosity that broke out between them, after having lived together in the most affectionate union was universally mentioned with concern and surprise Mucius having casually touched upon this unexpected rupture, took occasion to relate to us the substance of a conference which Lælius formerly held with him and his other son in law, Caius Fannius, a few days after the death of Scipio Africanus, upon the subject of Friendship As I perfectly well recollect the general purport of the relation he gave us, I have wrought it up, after my own manner, in the following essay But that I might not encumber the dialogue with perpetually interposing "said I" and "said he" I have intro-

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to you, that Cato himself, and not your friend in his name, was the real speaker. As in that performance it was one veteran addressing an other on the article of Old Age, so in the present it is a friend explaining to a friend his notions concerning Friendship. In the former conference Cato who was distinguished among his contemporaries by his great age and superior wisdom, stands forth as the principal speaker, in this which I now present to you, Lælius, who was no less respected in the times in which he flourished for his eminent virtues and faithful attachment to his friend, takes the lead in the discourse. I must request you, therefore, to turn your thoughts a while from the writer and suppose yourself conversing with Lælius.

For this purpose you are to imagine Fannius and Mucius making a visit to their father in law soon after the death of Scipio Africanus, and from that circumstance giving occasion to Lælius to enter upon the subject in question. I will only add that in contemplating the portrait of a true friend, as delineated in the following pages, you cannot be at a loss to discover your own.

BOOK OF GOOD FRIENDSHIP

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AN ESSAY ON FRIENDSHIP

country by the schools they established in Great Greece, during the flourishing ages of that now departed part of Italy. And what has a still farther influence in determining my persuasion is the opinion of that respectable moralist who, in the judgment of Apollo himself, was declared to be the wisest of mankind. This incomparable philosopher, without once varying to the opposite side of the question (as his custom was upon many other controverted subjects), steadily and firmly asserted that the human soul is a divine and immortal substance, that death opens a way for its return to the celestial mansions, and that the spirits of those just men who have made the greatest progress in the paths of virtue find the easiest and most expeditious admittance. This also was the opinion of my departed friend an opinion which you may remember, Scævola, he particularly enlarged upon in that conversation which, a very short time before his death, he held with you and me, in conjunction with Philus, Manilius, and a large company of his other friends, on the subject of government. For in the close of that conference, which continued, you know, during three successive

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days, he related to us (as if he had been led into the topic by a kind of presentiment of his approaching fate), a discourse which Africanus delivered to him in a vision during his sleep concerning the soul's immortality

If it be true, then, that the souls of good men, when enlarged from this corporeal prison, wing their flight into the heavenly mansions with more or less ease in proportion to their moral attainments, what human spirit can we suppose to have made its immediate way to the gods with greater facility than that of Scipio? To bewail, therefore, an event attended with such advantageous consequences to himself would, I fear, have more the appearance of envy than of friendship. But should the contrary opinion prove to be the fact, should the soul and body really perish together, and no sense remain after our dissolution, yet death, although it cannot indeed, upon this supposition, be deemed a happiness to my illustrious friend, can by no means however be considered as an evil. For if all perception be totally extinguished in him, he is, with respect to everything that concerns himself, in the same state as if he had never been born. I say "with

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respect to himself,' for it is far otherwise with regard to his friends and to his country, as both will have reason to rejoice in his having lived so long as their own existence shall endure

In every view, therefore, of this event considering it merely as it relates to my departed friend, it appears, as I observed before, to be a happy consummation. But it is much otherwise with regard to myself, who, as I entered earlier into the world, ought, according to the common course of nature, to have sooner departed out of it. Nevertheless, I derive so much satisfaction from reflecting on the friendship which subsisted between us, that I cannot but think I have reason to congratulate myself on the felicity of my life, since I have had the happiness to pass the greatest part of it in the society of Scipio. We lived under the same roof, passed together through the same military employments, and were actuated in all our pursuits, whether of a public or private nature, by the same common principles and views. In short, and to express at once the whole spirit and essence of friendship, our inclinations, our sentiments, and our studies were in perfect accord. For these reasons my am

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tion is less gratified by that high opinion (especially as it is unmerited) which Fannius assures me the world entertains of my wisdom, than by the strong expectations I have conceived that the memory of our friendship will prove immortal. I indulge this hope with the greater confidence as there do not occur in all the annals of past ages above three or four instances of a similar amity. And future times, I trust, will add the names of Scipio and Lælius to that select and celebrated number.

FANNIUS — Your expectations, Lælius, can not fail of being realised. And now, as you have mentioned Friendship, and we are entirely disengaged, it would be extremely acceptable to me (and I am persuaded it would likewise be so to Scævola) if, agreeably to your usual readiness upon other occasions of just inquiry, you would give us your opinion concerning the true nature of this connection, the extent of its obligations and the maxims by which it ought to be conducted.

SCÆVOLA — Fannius has prevented me in the request I was intending to make, your compliance, therefore, will equally confer an obligation upon both of us.

AN ESSAY ON FRIENDSHIP

LÆLIUS —I should very willingly gratify your desires if I thought myself equal to the task, for the subject is interesting, and we are at present, as Fannius observed, entirely at leisure, but I am too sensible of my own insufficiency to venture thus unprepared upon the disquisition of a topic which requires much consideration to be treated as it deserves. Unpremeditated dissertations of this kind can only be expected from those Grecian geniuses, who are accustomed to speak on the sudden upon any given question, and to those learned disputants I must refer you, if you wish to hear the subject properly discussed. As for myself, I can only exhort you to look on Friendship as the most valuable of all human possessions, no other being equally suited to the moral nature of man, or so applicable to every state and circumstance, whether of prosperity or adversity, in which he can possibly be placed. But at the same time I lay it down as a fundamental axiom that “true Friendship can only subsist between those who are animated by the strictest principles of honour and virtue.” When I say this, I would not be thought to adopt the sentiments of those speculative moralists who pretend that

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no man can justly be deemed virtuous who is not arrived at that state of absolute perfection which constitutes, according to their ideas, to character of genuine wisdom. This opinion may appear true, perhaps, in theory, but is altogether inapplicable to any useful purpose of society as it supposes a degree of virtue to which no mortal was ever capable of rising. It is not, therefore, that notional species of merit which imagination may possibly conceive, or our wishes perhaps form, that we have reason to expect and require in a friend, it is those moral attainments alone which we see actually realised among mankind. And, indeed, I can never be persuaded to think that either Fabricius, or Coruncanius, or Curius, whom our forefathers justly revered for the superior rectitude of their conduct, were sages according to that sublime criterion which these visionary philosophers have endeavoured to establish. I should be contented, however, to leave them in the undisturbed possession of their arrogant and unintelligible notions of virtue, provided they would allow that the great persons I have named merited at least the character of good men, but even this, it seems, they are not willing to

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grant, still contending, with their usual obstinacy, that goodness is an attribute which can only be ascribed to their perfect age. I shall venture, nevertheless, to adjust my own measure of that quality by the humbler standard of plain common sense. In my opinion, therefore whoever (like those distinguished models I just now mentioned) restrains his passions within the bounds of reason, and uniformly acts, in all the various relations of life, upon one steady, consistent principle of approved honour, justice, and beneficence, that man is in reality, as well as in common estimation, strictly and truly good, inasmuch as he regulates his conduct (so far, I mean, as is compatible with human frailty) by a constant obedience to those best and surest guides of moral rectitude, the sacred laws of Nature.

Friendship may be shortly defined, "a perfect conformity of opinions upon all religious and civil subjects, united with the highest degree of mutual esteem and affection", and yet from these simple circumstances results the most desirable blessing (virtue alone excepted) that the gods have bestowed on mankind. I am sensible that in this opinion I shall not be

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universally supported—health and riches, honours and power, have each of them their distinct admirers, and are respectively pursued as the supreme felicity of human life, whilst some (there are) and the number is by no means inconsiderable) who contend that it is to be found only in the sensual gratifications. But the latter place their principal happiness on the same low enjoyments which constitute the chief good of brutes, and the former on those very precarious possessions that depend much less on our own merit than on the caprice of fortune. They, indeed, who maintain that the ultimate good of man consists in the knowledge and practice of virtue, fix it, undoubtedly, upon its truest and most glorious foundation, but let it be remembered, at the same time, that virtue is at once both the parent and the support of friendship.

Having frequently, then, turned my thoughts on this subject, the principal question that has always occurred to me is, whether Friendship takes its rise from the wants and weaknesses of man, and is cultivated solely in order to obtain, by a mutual exchange of good offices, those advantages which he could not otherwise ac-

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quire? Or whether nature, notwithstanding this beneficial intercourse is inseparable from the connection, previously disposes the heart to engage in it upon a nobler and more generous inducement? In order to determine this question, it must be observed that love is a leading and essential principle in constituting that particular species of benevolence which is termed amity, and although this sentiment may be feigned, indeed, by the followers of those who are courted merely with a view to interest, yet it cannot possibly be produced by a motive of interest alone. There is a truth and simplicity in genuine friendship, an unconstrained and spontaneous emotion, altogether incompatible with every kind and degree of artifice and simulation. I am persuaded, therefore, that it derives its origin not from the indigence of human nature, but from a distinct principle implanted in the breast of man, from a certain instinctive tendency, which draws congenial minds into union, and not from a cool calculation of the advantages with which it is pregnant.

The wonderful force, indeed, of innate propensities of the benevolent kind is observable

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even among brutes in that tender attachment which prevails during a certain period between the dam and her young. But their strongest effects are more particularly conspicuous in the human species as appears, in the first place, from that powerful endearment which subsists between parents and children, and which can not be eradicated or counteracted without the most detestable impiety, and in the next, from those sentiments of secret approbation which arise on the very first interview with a man whose manners and temper seem to harmonise with our own, and in whom we think we discover *symptoms of an honest & virtuous mind*. In reality, nothing is so beautiful as virtue, and nothing makes its way more directly to the heart we feel a certain degree of affection even towards those meritorious persons whom we have never seen, and whose characters are known to us only from history. Where is the man that does not, even at this distance of time find his heart glow with benevolence towards the memory of Fabricius or Curius, though he certainly never beheld their persons? On the contrary, who is there that feels not emotions of hatred and detestation when he reflects on

AN ESSAY ON FRIENDSHIP

the conduct of TIRQUIN of CASSIUS, or of MÆLIUS?

If the charms of virtue, then, are so captivating, as to inspire us with some degree of affection towards those approved persons whom we never saw, or, which is still more extraordinary, if they force us to admire them even in an enemy, what wonder is it that in those with whom we live and converse they should affect us in a still more irresistible manner? It must be acknowledged, however, that this first impression is considerably strengthened and improved, by a nearer intercourse, by subsequent good offices, and by a general indication of zeal for our service—causes which, when they operate with combined force, kindle in the heart the warmest and most generous amity. To suppose that all attachments of this sort spring solely from a sense of human imbecility, and in order to supply that insufficiency we feel in ourselves, by the assistance we hope to receive from others, is to degrade friendship to a most unworthy and ignoble origin. Indeed, if this supposition were true, they who find in themselves the greatest defects would be the most disposed and the best qualified to engage in

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this kind of connection which is contrary to fact. For experience shows that the more a man looks for his happiness within himself, and the more firmly he stands supported by the consciousness of his own intrinsic merit, the more desirous he is to cultivate an intercourse of amity, and the better friend he certainly proves. In what respect, let me ask, had Scipio any occasion for my services? We neither of us, most assuredly, stood in need of the other's aid, but the singular virtues I admired in his character, together with the favourable opinion which in some measure, perhaps, he had conceived of mine, were the primary and prevailing motives of that affectionate attachment which was afterwards so considerably increased by the habits of intimate and unreserved converse. I or although many and great advantages accrued to both from the alliance that was thus formed between us, yet sure I am that the hope of receiving those reciprocal benefits by no means entered into the original cause of our union. In fact, as generosity disdains to make a traffic of her favours, and a liberal mind confers obligations, not from the mean hope of a return but solely from that satisfaction which nature

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has annexed to the exertion of benevolent actions, so I think it is evident that we are induced to form friendships, not from a mercenary contemplation of their utility, but from that pure disinterested complacency which results from the mere exercise of the affection itself

That sect of philosophers who impute all human actions to the same motive which determines those of brutes, and refer both to one common principle of self gratification, will be very far, I am sensible, from agreeing with me in the origin I have ascribed to friendship And no wonder, for nothing great and elevated can win the esteem and approbation of a set of men whose whole thoughts and pursuits are professedly directed to so base and ignoble an end

I shall take no further notice, therefore, of their unworthy tenets, well convinced as I am that there is an implanted sense in man, by which nature allures his heart to the charms of virtue, in whomsoever her lovely form appears And hence it is, that they who find in themselves a predilection from some particular object of moral approbation are induced to desire a nearer and more intimate communion with that person, in order to enjoy those pure and mental

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advantages which flow from an habitual and familiar intercourse with the good,—I will add, too, in order to feel the refined satisfaction of inspiring equal and reciprocal sentiments of affection, together with the generous pleasure of conferring acts of kindness without the least view of a return. A friendship placed upon this, its proper and natural basis, is not only productive of the most solid utility, but stands at the same time upon a firmer and more durable foundation than if it were raised upon a sense of human wants and weakness. For if interest were the true and only medium to cement this connection, it could hold no longer than while interest, which is always fluctuating and variable, *should continue to be advanced by the same hand*, whereas genuine friendship, being produced by the simple efficiency of nature's steady and immutable laws, resembles the source from whence it springs, and is for ever permanent and unchangeable.

This may suffice concerning the rise of friendship, unless you should have anything to object to the principles I have endeavoured to establish.

FANNIUS — Much otherwise I will take the

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privilege, therefore, of seniority to answer for Scævola as well as for myself, by requesting you in both our names to proceed

SCÆVOLA — Fannius has very justly expressed my sentiments, and I join with him in wishing to hear what you have further to observe on the question we have proposed

LÆLIUS — I will lay before you, then, my excellent young man, the result of frequent conversations which Scipio and I have formerly held together upon the subject. He used to say that nothing is so difficult as to preserve a lasting and unbroken friendship to the end of life. For it may frequently happen not only that the interest of the parties shall considerably interfere, or their opinions concerning political measures widely differ, but age, infirmities, or misfortunes are apt to produce very extraordinary changes in the tempers and dispositions of men. He illustrated this general instability of common friendships by tracing the revolutions they are liable to undergo from the earliest period in which this kind of connection can commence. Accordingly, he observed that those strong attachments which are sometimes formed in childhood were generally renounced with the

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puerile robe But should a particular affection contracted in this tender age happen to continue to riper years, it is nothing unusual to see it afterwards interrupted, either by rivalry in a matrimonial pursuit, or some other object of youthful competition, in which both cannot possibly succeed If these common dangers, however, should be happily escaped yet others no less fatal may hereafter rise up to its ruin, especially if they should become opposite candidates for the same dignities of the state. For as with the generality of mankind, an immoderate desire of wealth, so among those of a more liberal and exalted spirit, an inordinate thirst of glory is usually the strongest bane of amity, and each of them have proved the occasion of converting the warmest friends into the most implacable enemies.

Headed, that great and just dissensions had arisen also in numberless instances on account of improper requests—where a man has solicited his friend to assist him, for example, in his lawless gallantries, or to support him in some other act of equal dishonour and injustice A denial upon such occasions, though certainly laudable, is generally deemed by the party re

AN ESSAY ON FRIENDSHIP

fused to be a violation of the rights of amity, and he will probably resent it the more, as applications of this nature necessarily imply that the person who breaksthrough all restraints in urging them is equally disposed to make the same unwarrantable concessions on his own part. Disagreements of this kind have not only caused irreparable breaches between the closest connections, but have even kindled unextinguishable animosities. In short, the common friendships of the world are liable to be broken to pieces by such a variety of accidents, that Scipio thought it required a more than common portion, not only of good sense, but of good fortune, to steer entirely clear of those numerous and fatal rocks.

Our first inquiry therefore, if you please, shall be, "How far the claims of friendship may reasonably extend?" For instance, ought the bosom friends of Coriolanus (if any intimacies of that kind he had) to have joined him in turning his arms against his country; or those of Viscellinus, or Spurius Melius, to have assisted them in their designs of usurping the sovereign power?

In those public commotions which were

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In those public commotions which were

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raised by Tiberius Gracchus, it appeared that neither Quinius Tubero, nor any other of those persons with whom he lived upon terms of the greatest intimacy, engaged in his faction, one only excepted, who was related to your family, Scævola, by the ties of hospitality I mean Blossius, of Cumæ. This man (as I was appointed an assessor with the two consuls Lænas and Rupilius) applied to me to obtain his pardon, alleging, in his justification, that he entertained so high an esteem and affection for Gracchus, as to hold himself obliged to concur with him in any measure he might propose. What ! if he had even desired you to set fire to the Capitol ? “ Such a request, I am confident,” replied Blossius, “ he never would have made ” But admitting that he had, how would you have determined ? “ In that case,” returned Blossius, “ I should most certainly have complied ” Infamous as this confession was, he acted agreeably to it , or rather, indeed, his conduct exceeded even the impiety of his professions, for, not contented with encouraging the seditious schemes of Tiberius Gracchus, he actually took the lead in them, and was an instigator as well as an associate in all the mad

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be regulated, we are not to form our estimate by fictitious representations, but to consider what history and experience teaches us that mankind truly are and to select for our imitation such real characters as seem to have approached the nearest to perfection —

Tradition informs us that *Papas Amilius* and *Caius Luscinus* who were twice colleagues in the consular and censorial offices, were united also in the strictest intimacy, and that *Manius Curius* and *Titus Coruncanius* lived with them, and with each other, upon terms of the strictest and most inviolable friendship. It may well, therefore, be presumed (since there is not even the slightest reason to suspect the contrary) that none of these illustrious worthies ever made a proposal to his friend inconsistent with the laws of honour, or that fidelity he had pledged to his country. To urge that "if any overtures of that nature had ever been made, they would certainly have been rejected, and consequently must have been concealed from public notice," is an objection by no means sufficient to weaken the presumption, when the sanctity of manners which distinguished these venerable persons shall be duly considered,

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deviated from that political line by which our wiser ancestors were wont to regulate their public conduct

It appears, ther, from the principles I have laid down, tha^t these kinds of wicked combinations under the pretended obligations of friendship, are so far from being sanctified by that relation, that on the contrary they ought to be publicly discouraged by the severest punishments, lest it should be thought an allowed maxim, that a friend is to be supported in every outrage he may commit, even though he should take up arms against his country I am the more earnest to expose the error of this dangerous persuasion, as there are certain symptoms in the present times which give me reason to fear that at some future period the impious principle I am combating may actually be extended to the case I last mentioned, and I am no less desirous that the peace of the republic should be preserved after my death than zealous to maintain it during my life.

The first and great axiom therefore in the laws of amity should invariably be—‘never to require from a friend what he cannot grant without a breach of his honour, and always

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man has more than sufficient to call forth his solicitude in the course of his own affairs, it is a weakness, they contend, anxiously to involve himself in the concerns of others. They recommend it also in all connections of this kind to hold the bands of union extremely loose, so as always to have it in one's power to straiten or relax them as circumstances and situations shall render most expedient. They add, as a capital article of their doctrine, that "to live exempt from cares is an essential ingredient to constitute human happiness, but an ingredient, however, which he who voluntarily distresses himself with cares in which he has no necessary and personal interest, must never hope to possess."

I have been told, likewise, that there is another set of pretended philosophers of the same country, whose tenets concerning this subject are of a still more illiberal and ungenerous cast, and I have already, in the course of this conversation, slightly adverted upon their principles. The proposition they attempt to establish is that "friendship is an affair of self interest entirely, and that the proper motive for engaging in it is, not in order to gratify the

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can be more inconsistent with a well poised and manly spirit than to decline engaging in any laudable action or to be discouraged from persevering in it, by an apprehension of the trouble and solicitude with which it may probably be attended. Virtue herself, indeed, ought to be totally renounced, if it be right to avoid every possible means that may be productive of un-easiness, for who that is actuated by her principles can observe the conduct of an opposite character, without being affected with some degree of secret dissatisfaction? Are not the just, the brave and the good necessarily exposed to the disagreeable emotions of dislike and aversion when they respectively meet with instances of fraud, of cowardice, or of villainy? It is an essential property of every well-constituted mind to be affected with pain or pleasure, according to the nature of those moral appearances that present themselves to observation.

If sensibility, therefore, be not incompatible with true wisdom (and it surely is not, unless we suppose that philosophy deadens every finer feeling of our nature) what just reason can be assigned why the sympathetic suffer

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will is mutually attended with a desire of entering into a nearer and more intimate correspondence, sentiments which, at length, by a natural and necessary consequence, give rise to particular friendships. Strange, indeed would it be that exalted honours, magnificent mansions, or sumptuous apparel, not to mention other splendid objects of general admiration, should have power to captivate the greater part of our species, and that the beauty of a virtuous mind, capable of meeting our affection with an equal return should not have sufficient allurements to inspire the most ardent passion. I said "capable of meeting our affection with an equal return", for nothing, surely, can be more delightful than to live in a constant interchange and vicissitude of reciprocal good offices. If we add to this, as with truth we may, that a similitude of manners is the most powerful of all attractions, it must be granted that the virtuous are strongly impelled towards each other by that moral tendency and natural relationship which subsists between them.

No proposition therefore can be more evident, I think, than that the virtuous must neces-

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sense of our wants is the original cause of forming these amicable alliances, that, on the contrary it is observable that none have been more distinguished in their friendships than those whose power and opulence, but above all, whose superior virtue (a much firmer support) have raised them above every necessity of having recourse to the assistance of others. Perhaps, however, it may admit of a question, whether it were desirable that one's friend

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sense of our wants is the original cause of forming these amicable alliances, that, on the contrary, it is observable that none have been more distinguished in their friendships than those whose power and opulence, but above all, whose superior virtue (a much firmer support) have raised them above every necessity of having recourse to the assistance of others. Perhaps, however, it may admit of a question, whether it were desirable that one's friend should be so absolutely sufficient for himself, as to have no wants of any kind to which his own powers were not abundantly adequate. I am sure, at least, I should have been deprived of a most exquisite satisfaction if no opportunity had ever offered to approve the affectionate zeal of my heart towards Scipio, and he had never had occasion, either in his civil or military transactions, to make use of my counselor or my aid.

The true distinction, then, in this question is, that "although friendship is certainly productive of utility, yet utility is not the primary motive of friendship." Those selfish sensualists, therefore, who lulled in the lap of luxury presume to maintain the reverse, have surely no

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claim to attention, as they are neither qualified by reflection nor experience to be competent judges of the subject.

Good gods! is there a man upon the face of the earth who would deliberately accept of all the wealth and all the affluence this world can bestow if offered to him upon the severe terms of his being unconnected with a single mortal whom he could love or by whom he should be beloved? This would be to lead the wretched life of a detested tyrant, who, amidst perpetual suspicions and alarms, passes his miserable days a stranger to every tender sentiment, and utterly precluded from the heartfelt satisfactions of friendship. For who can love the man he fears? or how can affection dwell with a consciousness of being feared? He may be flattered, indeed, by his followers with the specious semblance of personal attachment, but whenever he falls (and many instances there are of such a reverse of fortune) it will appear how totally destitute he stood of every genuine friend. Accordingly it is reported that Tarquin used to say in his exile, that "his misfortunes had taught him to discern his real from his pretended friends, as it was now no longer in his power to make either

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sages of Greece, was really the author, as he is generally supposed, of so unworthy a precaution. It was rather the maxim, he imagined, of some sordid wretch, or perhaps of some ambitious statesman, who, a stranger to every nobler sentiment of the human heart, had no other object in forming his connections but as they might prove conducive to the increase or establishment of his power. It is impossible certainly to entertain a friendship for any man of whom you cherish so unfavourable an opinion as to suppose he may hereafter give you cause to become his enemy. In reality, if this axiom were justly founded, and it be right to sit thus loose in our affections, we ought to wish that our friend might give us frequent occasions to complain of his conduct, to lament whenever he acted in a laudable manner, and to envy every advantage that might attend him, lest unhappily he should lay *too strong a hold on our heart*. This unworthy rule, therefore, whoever was the author of it, is evidently calculated for the utter extirpation of true amity. The more rational advice would have been, as Scipio remarked, to be always so cautious in forming friendships as never to place our esteem and affections where there was a pro

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portance in carrying on the great affairs of the world. Popularity, indeed, if purchased at the expense of base condescensions to the vices or the follies of the people is a disgrace to the possessor, but when it is the just and natural result of a laudable and patriotic conduct, it is an acquisition which no wise man will ever contemn.

But to return to Scipio. Friendship was his favourite topic, and I have frequently heard him remark that there is no article in which mankind usually act with so much negligence as in what relates to this connection. Everyone, he observed, informs himself with great exactness of what numbers his flocks and his herds consist, but who is it that endeavours to ascertain his real friends with the same requisite precision! Thus, likewise, in choosing the former much caution is commonly used in order to discover those significant marks which denote their proper qualities. Whereas, in selecting the latter, it is seldom that any great attention is exerted to discern those moral signatures which indicate the qualifications necessary to constitute a friend.

One of the principal ingredients to form that

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ter themselves that although they should acquire wealth or power by violating the duties of friendship, the world will be too much dazzled by the splendour of the objects to take notice of the unworthy sacrifice they make to obtain them. And hence it is that real, unfeigned amity is so seldom to be met with among those who are engaged in the pursuit or possession of the honours and the offices of the common wealth.

To mention another species of trial which few likewise have the firmness to sustain. How severe is it thought by the generality of mankind to take a voluntary share in the calamities of others! And yet it is in the hour of adversity, as Ennius well observes that Friendship must principally prove her truth and strength. In short, the deserting of a friend in his distress, and the neglecting of him in one's own prosperity are the two tests which discover the weakness and instability of most connections of this nature. To preserve, therefore, in those seasons of probation, an immovable and unshaken fidelity is a virtue so exceedingly rare that I had almost called it more than human.

The great support and security of that in

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character is a "steadiness and constancy of temper" This virtue, it must be confessed, is not very generally to be found among mankind, nor is there any other means to discover in whose bosom it resides than experience. But as this experience cannot fully be acquired till the connection is already formed, affection is apt to take the lead of judgment, and render a previous trial impossible. It is the part of prudence, therefore, to restrain a predilection from carrying us precipitately into the arms of a new friend before we have, in some degree at least, put his moral qualifications to the test. A very inconsiderable article of money may be sufficient to prove the levity of some men's professions of friendship, whilst a much larger sum in contest will be necessary to shake the constancy of others. But should there be a few, perhaps, who are actuated by too generous a spirit to suffer any pecuniary interest to stand in competition with the claims of amity, yet where shall we find the man who will not readily surrender his friendship to his ambition when they happen to interfere? Human nature is, in general, much too weak to resist the charms which surround these glittering temptations, and men are apt to flat-

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ter themselves that although they should acquire wealth or power by violating the duties of friendship, the world will be too much dazzled by the splendour of the objects to take notice of the unworthy sacrifice they make to obtain them. And hence it is that real, unfeigned amity is so seldom to be met with among those who are engaged in the pursuit or possession of the honours and the offices of the commonwealth.

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an extraordinary question which some, it seems have considered as not altogether without difficulty. It has been asked 'Is the pleasure of acquiring a new friend, supposing him endued with virtues which render him deserving our choice, preferable to the satisfaction of possessing an old one?' On the same account I presume, as we prefer a young horse to one that is grown old in our service, for never, surely, was there a doubt proposed more unworthy of a rational mind! It is not with friendships as with acquisitions of most other kinds which, after frequent enjoyment, are generally attended with satiety, on the contrary, the longer we preserve them, like those sorts of wine that will bear age, the more relishing and valuable they become. Accordingly the proverb justly says that "one must eat many a peck of salt with a man before he can have sufficient opportunities to approve himself a thorough friend" — not that new connections are to be declined, provided appearances indicate that in due time they may ripen into the happy fruits of a well contracted amity. Old friendships, however, certainly have a claim to the superior degree of our esteem, were it for no other reason than

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from that powerful impression which ancient habitudes of every kind naturally make upon the human heart. To have recourse once more to the ludicrous instance I just now suggested—who is there that would not prefer a horse whose paces he had been long accustomed to before one that was new and untrained to his hand? Even things inanimate lay a strong hold on the mind by the mere force of custom, as is observable in that rooted affection we bear towards those places, though never so wild and uncultivated, in which a considerable part of our earlier days have been passed.

It frequently happens that there is a great disparity between intimate friends both in point of rank and talents. Now, under these circumstances, “he who has the advantage should never appear sensible of his superiority.” Thus Scipio, who stood distinguished in the little group, if I may so call it, of our select associates, never discovered in his behaviour the least consciousness of his pre-eminence over Philus, Rupilius, Memmius, or any other of his particular connections, who were of subordinate abilities or station. And with regard to his brother, Q. Maximus, who, although a man

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friend is not sufficiently attentive to their interest, and sometimes even to break out into open remonstrances especially if they think they are entitled to plead the merit of any considerable services to strengthen their respective claims But to be capable of reproaching a man with the obligations you have conferred upon him is a disposition exceedingly contemptible and odious, it is his part, indeed, not to forget the good offices he has received, but ill, certainly, would it become his friend to be the monitor for that purpose

It is not sufficient, therefore, merely to behave with an easy condescension towards those friends who are of less considerable note than oneself, it is incumbent upon him to bring them forward, and, as much as possible, to raise their consequence The apprehension of not being treated with sufficient regard sometimes creates much uneasiness in this connection and those tempers are most liable to be disquieted by this suspicion that are inclined to entertain too low an opinion of their own merit It is the part therefore of a generous and benevolent mind to endeavour to relieve his friend from the mortification of these humiliating

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sentiments, not only by professions, but by essential services

It is proper to observe that in stating the duties and obligations of friendship, those intimacies alone can justly be taken into consideration which are formed at a time of life when men's characters are decided, and their judgments arrived at maturity. As to the associates of our early years, the companions and partners of our puerile pleasures and amusements, they can by no means, simply on that account, be deemed in the number of friends. Indeed, if the first objects of our affection had the best claim to be received into that rank, our nurses and our pedagogues would certainly have a right to the most considerable share of our regard. Some degree of it is unquestionably due to them, but of a kind, however, far different from that which is the subject of our present inquiry. The truth is, were our early attachments the just foundation of amity, it would be impossible that the union should ever be permanent. For our inclinations and pursuits take a different turn as we advance into riper years, and where these are no longer similar, the true cement of friendship is dissolved. It is the total

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disparity between the disposition and manners of the virtuous and the vicious that alone renders their coalition incompatible

There is a certain intemperate degree of affection towards one's friends which it is necessary to restrain, as the indulging of it has frequently, and in very important situations, proved extremely prejudicial to their interest To exemplify my meaning by an instant from ancient story Neoptolemus would never have had the glory of taking Troy had his friend Lycomedes, in whose court he had been educated, succeeded in his too warm and earnest solicitations not to hazard his person in that famous expedition There are numberless occasions which may render an absence between friends highly expedient, and to endeavour, from an impatience of separation, to prevent it, betrays a degree of weakness inconsistent with that firm and manly spirit, without which it is impossible to act up to the character of a true friend. And this is a farther confirmation of the maxim I before insisted upon, that "in a commerce of friendship, mutual requests or concessions should neither be made nor granted, without due and mature deliberation "

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But to turn our reflections from those nobler alliances of this kind which are formed between men of eminent and superior virtue, to that lower species which occurs in the ordinary intercourse of the world. In connections of this nature, it sometimes unfortunately happens, that circumstances arise which render it expedient for a man of honour to break with his friend. Some latent vice perhaps, or concealed ill humour, unexpectedly discovers itself in his behaviour either towards his friends themselves, or towards others, which cannot be overlooked without participating his disgrace. The most advisable and prudent conduct in situations of this kind is to suffer the intimacy to wear out by silent and insensible degrees, or, to use a strong expression, which I remember to have fallen from Cato upon a similar occasion, "the bands of friendship should be gradually untied, rather than suddenly cut asunder", always supposing, however, that the offence is not of so atrocious a nature as to render an absolute and immediate alienation indispensably requisite for one's own honour.

As it is not unusual (for I am still speaking of common friendships) that dissensions arise

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from some extraordinary change of manners or sentiments, or from some contrariety of opinions with respect to public affairs, the parties at variance should be much upon their guard, lest their behaviour towards each other should give the world occasion to remark that they have not only ceased to be cordial friends, but are become inveterate enemies, for nothing is more indecent than to appear in open war with a man with whom one has formerly lived upon terms of familiarity and good fellowship.

Upon the whole, then, the first great caution in this commerce should be studiously to avoid all occasions of discord; but if any should necessarily arise, the next is to manage the quarrel with so much temper and moderation that the flame of friendship shall appear to have gently subsided, rather than to have been violently extinguished. But above all, whenever a dissension happens between the parties, they should be particularly on their guard against indulging a virulent animosity; as a spirit of this exasperated kind, when unrestrained, is apt to break forth into expressions of the most malevolent contumely and reproach. In a case of this nature, if the language should not be too

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insulting to be borne, it will be prudent in consideration of their former friendship to receive it without a return, for by this forbearance the reviler, and not the reviled, will appear the person that most deserves to be condemned

The sure, and indeed the only sure, means to escape these several errors and inconveniences I have pointed out is, in the first place, "never hastily to engage in friendships", and, in the next, "not to enter into them with those who are unworthy of the connection" Now, he alone is worthy whose personal merit, independent of all other considerations, renders him the just object of affection and esteem Characters of this sort, it must be confessed, are extremely rare, as indeed every other species of excellence generally is, *nothing being more uncommon than to meet with what is perfect in its kind in any subject whatsoever* But the misfortune is that the generality of the world have no conception of any other merit than what may be turned to interest They love their friends upon the same principle, and in the same proportion, as they love their flocks and their herds, giving just so much of their regard to each as is equal to the profits they respectively produce.

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Hence it is they are for ever strangers to the sweet complacencies of that generous amity which springs from those natural instincts originally impressed upon the human soul, and is simply desirable for its own abstracted and intrinsic value. To convince them, however, of the possible existence at least and powerful efficacy of an affection utterly void of all mercenary motives, they need only be referred to what passes in their own bosoms. For the love which every man bears to himself does not certainly flow from any expected recompense or reward, but solely from that pure and innate regard which each individual feels for his own person. Now, if the same kind of affection be not transferred into friendship, it will be in vain to hope for a true friend, as a true friend is no other effect than a second self.

To these reflections we may add that if two distinct principles universally prevail throughout the whole animal creation in the first place, that love of self which is common to every sensitive being, and, in the next, a certain degree of social affection, by which every individual of the same species is led to herd with its kind, how much more strongly has nature infused

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into the heart of man, together with a principle of self love, this herding disposition ' By the latter he is powerfully impelled not only to unite with his species in general, but to look out for some particular associate with whom he may be so intimately blended in sentiments and inclinations as to form, I had almost said, one soul in two bodies *

The generality of mankind are so unreasonable, not to say arrogant, as to require that their friends should be formed by a more perfect model than themselves are able or willing to imitate Whereas the first endeavour should be to acquire yourself those moral excellences which constitute a virtuous character, and then to find an associate whose good qualities reflect back the true image of your own Thus would the fair fabric of friendship be erected upon that immovable basis which I have so repeatedly recommended in the course of this inquiry For what should endanger its stability when a mutual affection between the parties is blended with principles that raise them above those mean passions by which the greater part of the world are usually governed? Being equally actuated by a strong sense of justice and equity, they will

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at all times equally be zealous to exert their utmost powers in the service of each other, well assured that nothing will ever be required, on either side, inconsistent with the dictates of truth and honour. In consequence of these principles they will not only love but revere each other. I say revere for where reverence does not dwell with affection, Amity is bereaved of her noblest and most graceful ornament.

It is an error, therefore, that leads to the most pernicious consequences to imagine that the laws of friendship supersede those of moral obligation, and justify a participation with licentiousness and debauchery. Nature has sown the seed of that social affection in the heart of man for purposes far different, not to produce confederates in vice, but auxiliaries in virtue. Solitary and sequestered virtue is indeed incapable of rising to the same height as when she acts in conjunction with an affectionate and animating companion of her generous efforts. They who are thus leagued in reciprocal support and encouragement of each other, no moral ambition may be considered as setting out together in the best company and surest road towards those desirable objects in which nature

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has placed the supreme felicity of man Yes, my friends, I will repeat it again An amity ennobled by these exalted principles and directed to these laudable purposes, leads to honour and to glory, and is productive, at the same time, of that sweet satisfaction and complacency of mind which, in conjunction with the two former, essentially constitute real happiness He therefore, who means to acquire these great and ultimate beatitudes of human life must receive them from the hands of Virtue, as neither friendship or aught else deservedly valuable can possibly be obtained without her influence and intervention For they who persuade themselves that they may possess a true friend, at least, where moral merit has no share in producing the connection, will find themselves miserably deceived whenever some severe misfortune shall give them occasion to make the decisive experiment

It is a maxim, then, which cannot too frequently nor too strongly be inculcated, that in forming the attachment we are speaking of "we should never suffer affection to take root in our hearts before judgment has time to interpose", for in no circumstance of our lives can

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the world of so unsocial and savage a temper as to be capable under these forlorn circumstances of relishing any enjoyment. Accordingly, nothing is more true than what Archytas of Tarentum, if I mistake not, is reported to have said, "That were a man to be carried up into heaven, and the beauties of universal nature displayed to his view, he would receive but little pleasure from the wonderful scene if there were none to whom he might relate the glories he had beheld." Human nature, indeed, is so constituted as to be incapable of lonely satisfactions, man, like those plants which are formed to embrace others, is led by an instinctive impulse to recline on his species, and he finds his happiest and most secure support in the arms of a faithful friend. But although in this instance, as in every other, Nature points out her tendencies by a variety of unambiguous notices, and proclaims her meaning in the most emphatical language, yet, I know not how it is, we seem strangely blind to her clearest signals, and deaf to her loudest voice.

The offices of friendship are so numerous, and of such different kinds, that many little disgusts may arise in the exercise of them, which

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a man of true good sense will either avoid, ex-
tenuate, or be contented to bear, as the nature
and circumstances of the case may render most
expedient. But there is one particular duty
which may frequently occur, and which he will
at all hazards of offence discharge, as it is never
to be superseded consistently with the truth and
fidelity he owes to the connection, I mean the
duty of admonishing, and even reproving, his
friend, an office which, whenever it is affection-
ately exercised, should be kindly received. It
must be confessed, however, that the remark of
my dramatic friend is too frequently verified,
who observes in his *Andria* that "obsequious-
ness conciliates friends, but truth creates ene-
mies." When truth proves the bane of friend-
ship we may have reason, indeed, to be sorry
for the unnatural consequence, but we should
have cause to be more sorry if we suffered a
friend by a culpable indulgence to expose his
character to just reproach. Upon these delicate
occasions, however, we should be particularly
careful to deliver our advice or reproof without
the least appearance of acrimony or insult. Let
our obsequiousness (to repeat the significant
expression of Terence) extend as far as gentle

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purpose Nothing in nature, indeed is so pliant and versatile as the genius of a flatterer, who always acts and pretends to think in conformity, not only to the will and inclination, but even to the looks and countenance of another Like Gnatho in the play, he can prevail with himself to say either yes or no, as best suits the occasion, and he lays it down as his general maxim, never to dissent from the company

Terence exposes this baseness of soul in the person of a contemptible parasite, but how much more contemptible does it appear when exhibited in the conduct of one who dares usurp the name of friend ! The mischief is that there are many Gnathos, of a much superior rank and consequence, to be met with in the commerce of the world, and it is from this class of flatterers that the greatest danger is to be apprehended, as the poison they administer receives additional strength and efficacy from the hand that conveys it Nevertheless, a man of good sense and discernment, if he will exert the requisite attention, will always be able to distinguish the complaisant from the sincere friend, with the same certainty that he may in any other subject perceive the difference between the coun

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perfect and the genuine It is observable in the general assemblies of the people, composed as they are of the most ignorant part of the community, that even the populace know how to discriminate the soothing insidious orator, whose only aim is to acquire popularity, from the firm, inflexible, and undesigning patriot A remarkable instance of this kind lately appeared, when Caius Papirius proposed a law to enable the Tribunes, at the expiration of their office, to be re-elected for the ensuing year, upon which he employed every insinuating art of address to seduce and captivate the ears of the multitude Not to mention the part I took myself upon that occasion, it was opposed by Scipio with such a commanding flow of eloquence, and invincible strength of reason, that this popular law was rejected by the very populace themselves. But you were present at the debate, and his speech is in everybody's hands I cannot forbear giving you another instance likewise, although it is one particularly relating to myself You may remember that in the consulate of Lucius Maninus and Quintus Maximus, the brother of Scipio, a very popular law was moved by Caius Licinius, who proposed that the privilege of

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electing to the sacerdotal offices should be transferred from the respective colleges to the general assemblies of the people, and let me remark, by the way, it was upon this occasion that Licinius, in complaisance to the people, first introduced the practice of addressing them with his back turned upon the Senate house. Nevertheless, the pious reverence which is due to every circumstance that concerns the worship of the immortal gods, together with the arguments by which I exposed the impropriety of his motion, prevailed over all the spacious colourings of his plausible oratory. This affair was agitated during my Pretorship, and I was not chosen Consul till five years afterwards, so that it is evident I owed my success more to the force of truth than to the influence of station.

Now, if in popular assemblies, a scene, of all others, in which fiction and fallacious representations have the greatest scope, and are usually employed with the most success, Truth, when fairly stated and properly enforced, could thus prevail, with how much more reason may she expect to be favourably heard in an intercourse of friendship, the very essence whereof depends upon sincerity! In a commerce of this nature,

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indeed, if you are not permitted to see into the most hidden recesses of your friends's bosom, and do not with equal unreserve lay open to him the full exposure of your own, there can be no just ground for confidence on either side, nor even sufficient evidence that any affection subsists between you. With respect, however, to that particular deviation from truth which is the object of our present consideration, it must be acknowledged that, noxious as flattery is, no man was ever infected by it who did not love and encourage the offering. Accordingly, there is no turn of mind so liable to be tainted by this sort of poison as a disposition to entertain too high conceit of one's own merit. I must confess, at the same time, that conscious virtue cannot be void of self-esteem, as well knowing her own worth, and how amiable her form appears. But the pretenders to virtue are much more numerous than the really virtuous, and it is of the former only that I am now speaking. Men of that character are particularly delighted with adulation, as confirming their title, they imagine, to the merit they so vainly claim.

It appears then that genuine friendship can not possibly exist where one of the parties is un

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willing to hear truth and the other is equally inclined to speak it. Friends of this kind are by no means uncommon in the world, and, indeed, there would be neither propriety nor humour in the character of a parasite as exhibited by our comic writers, were a vain glorious soldier, for example, never to be met with in real life. When the braggart captain in the play asks Gnatho, "Did Thais return me many thanks, say you?" An artless man would have thought it sufficient to answer "many," but the cunning sycophant replies, "immense, innumerable", for a skilful flatterer perfectly well knows that a pleasing circumstance can never be too much exaggerated in the opinion of the person upon whom he means to practise.

But although flattery chiefly operates on those whose vanity encourages and invites the exercise of it, yet these are not the only sort of men upon whom it may impose. There is a delicate and refined species of adulation, against which even better understandings may not improperly be cautioned. Gross and open obsequiousness can deceive none but fools, but there is a latent and more ensnaring manner of insinuation, against which a man of sense ought to be

AN ESSAY ON FRIENDSHIP

particularly on his guard. A flatterer of this insidious and concealed kind will frequently gain his point even by opposition, he will affect to maintain opinions which he does not hold, and dispute in order to give you the credit of a victory. But nothing is more humiliating than to be thus egregiously duped. It is necessary, therefore, to exert the utmost attention against falling into these covert snares, lest we should have reason to say, with one of the characters in the *Heiress*, "Never was old dotard on the stage so finely played upon as I have been by you to-day." This, indeed, would be to exhibit the mortifying personage of one of those ridiculous old men in our comedies, who listen with easy faith to every specious tale contrived to impose on their credulity. But I have insensibly wandered from the principal object I had in view, and instead of proceeding to consider Friendship as it appears in perfect characters (perfect I mean, as far as is consistent with the frailty of human nature), I am talking of it as it is seen in the vain and frivolous connections of the world. I return therefore to the original subject of our conversation, and which it is now time to draw towards a conclusion.

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It is virtue, yes, let me repeat it again, it is virtue alone that can give birth strength, and permanency to friendship. For virtue is a uniform and steady principle ever acting consistently with itself. They whose souls are warmed by its generous flame not only improve their common ardour by communication, but naturally kindle into that pure affection of the heart towards each other which is distinguished by the name of amity, and is wholly unmixed with every kind and degree of selfish considerations. But although genuine friendship is solely the offspring of pure goodwill, and no motive of advantage or utility has the least share in its production, yet many very beneficial consequences result from it, even though they may not have been sought after.

I strongly advise you so to strengthen the foundations of virtue within you, that you may consider nothing in the world more excellent than friendship, excepting virtue. For without virtue friendship cannot live.

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